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YOUR GUARDIAN ANGEL

As children we had a picture cut from a calendar which showed an angel guarding two children who were crossing over a ravine on a small suspension bridge which was made of wooden sticks. We were told this was an "angel" who always watched over us. It gave us great comfort; however, we knew nothing else.

As Orthodox we know very little about the guardian angel which was given to us at baptism. This angel invisibly guards us during our entire earthly life and does not leave our soul even after our death.

In the Baptism just before we are instructed to renounce the devil (who is a fallen angel) we are assigned a guardian angel. "Yoke unto his (her) life a radiant Angel, who shall deliver him (her) from every snare of the adversary, from encounter with evil, from the demon of the noonday and from evil visions." Not only does God help to restore our fallen nature through the Sacrament of Holy Baptism, but He gives us a protector to aid us in fending off Satan's attempts to tempt us into corrupting that new life. A guardian angel's main function is to protect our souls from anything that may harm it, even by ourselves.

Our guardian angel also functions as an angel of peace, of penitence and of prayer. The first function as an angel of peace we pray for during the Divine Liturgy when we ask the angel to be a "faithful guide and guardian of our souls and bodies." Our guardian angel functions as an angel of penitence when it tweaks our consciousness and encourages us to repent, to reconcile ourselves with God. But we are most aware of our guardian angel as the angel of prayer. When we pray our private prayers, we are joined by the choir of angels. Prayer is the most honest expression of our faith in God and our love for Him. It is here that the Church visible and the church invisible are united as one and the angels help us by presenting our prayers to God.

The information on angels was fully discussed by St. Dionysius the Areopagite in a book The Heavenly Hierarchy. He was a

(Continued on Page 39 Col. 1)



Christ the Saviour Church in Harrisburg, PA Fr. Daniel D. Ressetar, Pastor

PREPARING FOR THE NATIVITY (CHRISTMAS)

In the 12th century the fast before the Nativity of Our Lord was fixed at 40 days. This means that Nov. 15/28 begins what is usually called St. Philip's Fast (Philopovka). It is about a week later on Nov. 21/Dec. 4 on the Vigil Service for the Entry of the Virgin into the Temple that we hear a mention of the Nativity of Christ for the first time. We hear "Christ is being born – glorify Him! Christ comes from heaven – greet Him! Christ is on earth – be exalted! Sing unto the Lord, all the earth, and sing joyfully, all ye people, for He has triumphed gloriously."

Mention is again made on St. Nicholas Day Dec. 6/19 when direct references are made especially in the Vesper Service about the coming birth of Christ in a cave.

This Fast is poorly structured and poorly kept. Most people aren't even aware of it. There is a problem right at the beginning if one is on the modified calendar for in the U.S. Thanksgiving Day falls during this period, which certainly does not lend itself to a fasting regime.

Christmas parties are held. In some dioceses St. Nicholas Day is observed with a banquet and program of music. If you wish help on how to keep this fast, check with your parish priest or your spiritual father.

SOBORNOST CATHOLICITY (3)

In Orthodox theology, the Church is *catholic* because it is "whole," in every event and every act of its life, and in its smallest part. It is catholic all through. It is catholic because it is the Body of Christ, union in Christ, oneness in the Holy Spirit – and this unity is the highest wholeness and fullness. The gauge of this unity is that "the multitude of those who believed be of one heart and soul." (Acts 4:32).

Vasil Istavridis tells us: "Catholicity is that dimension of the Church's life which points to the wholeness of the truth in Christ. By definition it encompasses the fullness of what God gave in planting the Church in the world. It cannot contradict itself or include what is contrary to its constitution; it cannot tolerate anything less or anything more than what was given from the very foundation of the Church. At its very best, the catholicity of the Church is a dynamic and creative demand to make explicit and manifest to the world that is already implicit and evident to the eyes of faith. Catholicity means that the whole must become actualized in all parts. It is not a matter of the parts coming together into a whole, but of the whole being identified with itself in everything."

In this vein, every member of the Church, equally with the assembly of all believers, lives in union with the whole Church, with the Church invisible as well as the invisible Church. In this sense, *catholic* is internal and not outward. In this internal sense, the words of Vincent of Lerins are understood and accepted in the East: "that which is believed ... always ... and everywhere ... and by all" is truly *catholic*.

Fr. Michael Dahulich, Ph.D.
St. Tikhon Seminary Faculty

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Today is the second chance which God gives to right the wrongs, correct the mistakes and readjust the differences that marred our yesterdays. Today is another opportunity to cancel, to expiate, to raise, to adorn.

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NEWS CHRONOLOGY

NOVEMBER 2000

DIED: Sophia Koulmazin, religious educator in Nyack, NY

A CONCERT IN FT. MYERS, FL will be sung on November 12 by the Konevets Quartet from Russia in St. Luke's Episcopal Church, 2635 Cleveland Avenue, at 3 p.m. The concert will be followed by Russian refreshments and a silent auction. Call Deborah at 941-995-5060 for info.

AVAILABLE for $5, a vinyl weatherproof golden decal of a three-bar cross. Perfect for placing on vehicle, etc. Write A. Figul, PO Box 15, Glen Hope, PA 16645 or call 814-672-5597 for cost of large amount to resell at bazaars, etc.

IN TIME FOR CHRISTMAS: Available from The Orthodox Herald, Inc., PO Box 9, Hunlock Creek, PA 18621. No S/H charges.
1. Easter Basket Covers. Hand embroidered, 12 by 20 inches, $30. 2. Ruchnyks - Icon Scarves, hand embroidered, 13 by 56 inches, $50. 3. Icons - Set of Mother of God and Christ, metallic cover - 2 by 2 1/2 inches, $10. 4. Cassettes for every Sunday of year - 26 total. $130. 5. Chotki - Prayer Ropes - In amber - 17 inches long. Beads in sets of 10. 50 total. Imported from Baltics. $25. 6. Yearly subscription to The Orthodox Herald - 12 issues $7.

THOSE VISITING IN VENICE, ITALY might stop to visit the historic St. George Greek Orthodox Cathedral. The medieval and Renaissance building is being renovated with a grant from the Alexander Onassis Foundation.

DIFFICULTY AT THE SOFIA THEOLOGICAL FACULTY IN BULGARIA centers on accusations that the dean, Dimitar Kirov, is trying to make the faculty ecumenical. Students no longer have to show baptismal certificates, and are no longer required to attend chapel. Protestants and non-Christians are allowed to attend lectures.

A SECOND FLOATING CHURCH has begun offering services on the Volga River. A mobile church, this time on the railroad, has been put into service in Khabarovsk. A railroad carriage has been renovated into a chapel, which can hold 50 worshippers, a small kitchen and 3 sleeping compartments for the priest and 2 lay workers.

HEARING AIDS you are no longer using should be sent to HEAR NOW, a national nonprofit organization that provides these to people with limited financial means. Send hearing aids in small box or padded envelope to HEAR NOW, 4248 Glen Park Rd., Minneapolis, MN 55416. Enclose self-addressed, stamped envelope if you wish a receipt for tax purposes.

IOCC SUNDAY is celebrated on October 9 in Canada and November 23 in the U.S. As a way of sharing blessings on Thanksgiving Day, consider offering a gift of $29 to assist in feeding the hungry and offering new prospects for well-being among the poor.

MANY PARISHES ARE WORKING their way through the Kubler-Ross stages of grief: shock, anger, denial, guilt, sadness and now acceptance.

MOUNT ATHOS is reviving. In 1970 the average age of the monks was 80 years. Now it is 35 and the number of monks inhabitating the Mount have doubled.

THE CATHEDRAL in Rochester, England is having a fresco executed by a leading Russian iconographer, Sergei Fyodorov. This is the first one since the 12th century. The dean said: "By turning to an artist skilled in the Byzantine tradition of mural painting, we can ensure that the fresco is part of the tradition of Christian spirituality. In an age when the visual image is paramount, the fresco will be a powerful means of communicating with the thousands of people who visit the cathedral each year."

RELIGIOUS ITEMS FROM SERBIA AND KOSOVA are being offered for sale in northern Greece. Two 18th century icons, 17 copies of 19th century Gospels, and two blessing crosses were the items recovered in just one home.

A CHURCH IN CENTRAL ROME is being given to the Russian Orthodox Church by the Vatican. St. Basil's is a 17th century church, not being used at the present time and in need of restoration. It will be restored before being given over.

THERE IS A PROBLEM IN ESTONIA between the Estonian Orthodox community and the government. The churches wish to be registered and secure their juridical to their historic property regardless of the jurisdiction to which they belong. There are two jurisdictions, the independent one is favored by the government.

IN UKRAINE, the Orthodox Church is divided into three groups. This situation is becoming political with the government apparently taking sides. Meanwhile, the Moscow Patriarch Alexei and the Patriarch of Constantinople Bartholomew are actively involved.

A CHAPEL OF THE HEALING SAINTS has been completed at Holy Ghost Church in Phoenixville, PA, where Fr. Michael Dahulich is pastor. The chapel has relics of SS Nectarios and Panteleimon for veneration. The stained glass windows and icons honor the healing saints. Hundreds of candles are lighted by people who stop to pray.

MANY IMMIGRANTS passed through Brooklyn and worshipped at the Cathedral of the Transfiguration which was constructed in 1921. Patterned after the Cathedral of the Assumption in Moscow, the building is now in need of restoration, which will cost $1,200,000. Some of this has been raised but help is needed to reach the rest. For info or donations write: Transfiguration Preservation Trust Fund, PO Box 2395, Brooklyn, NY 11222.

•Your Guardian Angel

disciple of St. Paul and the first bishop of Athens. The book is based on all the references to angels in Holy Scripture.

We should add the prayer to our Guardian Angel to our daily prayers:

O ANGEL OF GOD, MY HOLY GUARDIAN, GIVEN BY GOD FROM HEAVEN TO PRESERVE ME, I FERVENTLY PRAY THEE: DO THOU ENLIGHTEN ME TODAY, AND PRESERVE ME FROM EVERY EVIL, DIRECT ME IN DOING GOOD, AND GUIDE ME ON THE PATH OF SALVATION. AMEN.

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot shootko going alright. Hvelya dobra and this makes you feel dobre.

Yah mam takee exciting story vam peasatee. Me dostalee invitation nah veselya ot krayankee, Zuskee, for her daughter, Cathareenkee kotora budee married nah lawyeraa. Veh pomytaiete Zusku, ohna barz Amerikanka teper. Ohna me callovala eh bragging za new son-in-law eh kazhee zhe ohna hotchey elegant, dignified wedding non of that "hunkee" stuff. Yah sluham yeh ee asked her why she is calling me? To tell all the krayans to take Miss Manners course before they come? Kolee I hanged up yah feel sorry shto yahsay boh krayankah taka insecure noh yah talking "sprosta ot nosa."

Preshla veselya. Krayanka planned shitko tak elegant - tak American. Church was full of beautiful kweetke. Krayanka mala takee nice "mother of the bride gown on." Ah, krayan! Yah neh znam yak Zuska got him into a tuxedo, but she did. Ohn looked positively elegant! Everything went perfect!

Me peeshle doh halee nah reception. Tam Tish everything looked perfect. Krayanka orderavala napkins, flowers, svitchki to match nevestee gown - everything was color coordinated. Yah dumam if krayanka wanted to impress "the many important guests at the wedding" ohna dostala wish.

"We didn't even have to find a seat; preslah gewka eh brala nas doh nash table. Tam bullo druhe krayanee ee me malee takee good time balakalee. Then musikantee started to hratee. Ohnee hralee tak loud zhe yah couldn't even hear shto me staree saying to me. Druhe at table trying to talk over the music. Their lips were moving but we couldn't chutee anything. Ohne looked like fish in fishbowl gulping for air. Yah gave up talking and trying to hear. Me ears began to hurt. Yah had to go out ee put kleenex or something in my ears. Yah dumam what is elegant about this? Anyhow yah got close doh ear of starohoo ee kretchu: "I'm going to the bathroom." You guessed it musica stoppnula. Eh everyone in hall heard me. Yah bulla taka embarrassed yah neh znam what to do get up and go to the bathroom or start looking around like everyone is doing looking for the person who has to go to the bathroom. Anyhow soon musica started again, druhee zhenee got up and then yah did too.

Don't tell krayankee,
Hanya

RELIGIOUS BUT NO RELIGION

Have you ever heard someone say: "I believe in God but not in organized religion"? Similar viewpoints are often expressed by people who were once enthusiastic churchgoers but who became disillusioned by the failure of their parish to meet their spiritual needs. Although disappointed by their religious organizations in general, many insist that they still want to worship God. They believe, however, that it is better to worship Him in their own way and time than to do so in association with a parish. But the Church teaches us that we must worship regularly, in fact a person's faith was questioned if he missed a certain number of times. But let's go all the way back – what does the Bible say? Does it say that Christians are to be associated with a Church organization?

At Pentecost, God poured out His Holy Spirit, not upon a few isolated believers, but upon a group of men and women who had come together "at the same place" namely in the city of Jerusalem. (Acts 2:1) At this time the Christian congregation became an international organization. This proved to be a real blessing to the early disciples for two reasons. First, they had been given an important assignment to preach the good news of God's Kingdom eventually "this gospel of the kingdom will be preached in all the world as a witness to all the nations..." (Matt 24:14) and in congregation new converts could learn from experienced fellow believers how to carry on the work.

Soon the Christian message spread far beyond the walls of Jerusalem. St. Paul wrote to the Colossians that the good news had been preached "to every creature under heaven."

The second benefit of forming into congregations was the encouragement Christians could give one another. Meeting together they could hear discourses, study together, share experiences, worship God in prayer and have mature Christians "shepherd the flock." Far from feeling burdened by their association with the Church, the early Christians were built up and strengthened by it. (Acts 2:42:14:27; 1 Cor 14:26; Col 4:15,16)

What about today? Is it necessary to go to Church services? Yes, you not only benefit but you encourage others.

AMEN

The word <u>amen</u> is used by Christians, Jews, and Muslims the world over as the close for their prayers. It may well be the most universal word on earth, having found its way into most of the known languages.

<u>Amen</u> means "truly." In the King James Version of the Bible it is translated as "verily." See John 5:19. As we read the New Testament we see that Jesus often used this word.

How about us? When we close our prayer with <u>amen</u>, we are telling God that our prayer has been faithfully and loyally offered up to Him. <u>Amen</u>, therefore, represents a final reaffirmation that we mean all that we prayed and truly take it seriously.

And if someone else says or prays something to which we say <u>amen</u> we are showing that we are in agreement with all that the person said.

LIGHT MOMENT

A man was driving down the interstate when his car phone rang. It was his wife who was concerned about him. She said: "Mark, I just heard on the news that there's a car going the wrong way on Interstate 80. Please be careful." Her husband answered, "Heck, it's not just one car. It's hundreds of them."

* * * * * *

Too often we fail to trust God when He doesn't meet our timetable or do things our way. However, as we come to an understanding of God's nature and ways, our faith grows. It is strengthened to equip us for going through the dark places and being caught by the painful surprises of life. In gaining insights into the ways of God we find peace and confidence to lean on Him in the darkest hours.

SUNDAY SCHOOL

When our people came to America they often left behind lives of dire poverty only to find more hardships. In this new and strange country, they found themselves working long hours at demeaning and sometimes dangerous jobs just to eke out a living and perhaps send a few dollars to their families still in the old country. One thing was for certain, they wanted better lives for their children.

Many of those early immigrants were illiterate, but they knew the importance of and valued education – whether it was public school education or the Russian School held each Saturday at their parish.

As time went on, though, more was sought than just "the basics." Especially in the Church, knowing the language of "our people" was not enough. They were in America interacting with a variety of people many of whom lived beyond their ethnic neighborhoods and weren't familiar with the Russian Orthodox faith. They found themselves in the position of Defenders of the Faith – but they rarely possessed the knowledge to enlighten those they encountered. Caught between the ridicules of some religious groups and the cold indifference of others, being Orthodox and in the minority was not always easy. We need to be grateful to those who persevered and were not ashamed to be thought of as "different."

I am reminded of an incident which happened many years ago. A child had been absent from the school the day before and shared the reason with his teacher – it was January 7 and he was observing Orthodox Christmas. The teacher berated him and said she had never heard of such a thing. The next day the child's father went to school and "introduced" her to the Orthodox faith. It was said that the teacher never again made disparaging remarks about her students' religious observances. The child's father – the local Russian Orthodox priest.

In 1939 when our country and the world was on the brink of war and facing great change, our Church was quietly going through a transformation and embarking on a new era. In St. Mary's Church in Monongahela, Pennsylvania, Mary Kossey started one of the first, if not the first, Sunday Schools in a Russian Orthodox Church in America. The lessons which consisted of Bible stories and the learning of prayers were humble but very positive steps. The early pioneers in religious education had one goal in mind – to bring the Word of God to the parish children.

This was a time of religious renewal in the Church. With the restarting of the seminaries in 1937 there were now American born and English speaking priests who, with others, saw a need for a unified Russian Orthodox religious education program in English. Long considered a "service arm of the Church," the Federated Russian Orthodox Clubs were the first to address the need for such a program.

In articles to follow, I will chronicle the efforts of the F.R.O.C. and the talented and dedicated group of people who established and developed the Church's Sunday School program.

Margaret Pysarchyk

PRESS FUND

We are grateful to all of you who have shared so graciously with us in the on-going of the ministry. We do appreciate your encouraging, letters and calls, articles you send, your prayers and your gifts since 1952. Thank You/Spasebo.

Marian Barber, Lillian Smarsh, Elaine Papp, John Peregrim, Mary Kochmaruk, Edward Kirpolenko, Mr. and Mrs. Joseph Burchick, Fr. Michael Irby, **Daniel Holovach,** Catherine Shaffchick, Helen Bespalko, Pauline Dorosh, Anonymous (4), Mary Frissora, Mrs. N. J. Woitowich, Dcn. David James, Sophia Tesha, K. E. Petrochko, Olga Kovalenko, **Lazarus Kiehl,** Anna Krafchak, **Mary Kinn,** Peter Glagola, Mary Krajewski, Stephen Shufran, Dr. Dimitrios Pappas, Mary Ardan, Anne Drago, John Cramer, Constantina Morgan, **Fr. Michael Sopoliga,** Irene Allen, Olga Moscowitch, **Doris Rusinko,** Ethel Watlock.

John A. and Theona Hatzi for prayers for health of Fr. John Leadis and Presbytera Mary. Helen Lesko for health of Fr. Basil and Matushka Nina Stroyen. Annette Milkovich for health of Zoran. **Steve and Lenora Evancho** for health of Claudia Sulin, George Mihaly, Serge Mason, Rosalie Kovacevich, Fr. Basil and Matushka Nina Stroyen. **Johanna and Jim Wagner** in memory of brother Michael Feltovich and father Stephen Feltovich. Barbara Dorash Parhizgar in memory of Elena and Michael Dorosh. **Helen Karel** in memory of John Chupinsky, Sr. Jan M. Brennish in memory of his dad John Brennish. Halina Belsky in memory of John Belsky. Mary Ardan in memory of her parents Peter, Tonia, Anne and Emma Timora in memory of her husband Fred and her parents John and Sophie Murin. Mary Evanchick in memory of family members. Roy Snyder in memory of his mother Anna. Mary Pavluchak in memory of parents Fedor and Anna Pochinok, brother Michael and Jon Pochinok, husband Joseph and brother-in-law John Boga. Good health and safe trip for Fr. and Matushka Stroyen.

* * * * * *

It is hard to convince your child the work of the church is really important when you are not taking an active part in the work of the church.

Dabs of Thoughts

Heresies as explained by St. Maximos the Confessor

<u>Arainism</u>: Christ was a created being. Less than God.

<u>Nestorianism</u>: Christ is two persons. Somehow Christ is divided from God.

<u>Monophysitism</u>: Christ has one will.

<u>Orthodoxy</u>: Christ is fully God and fully Man with two natures, two wills and two energies.

St. Juvenal of Alaska was America's first saint. He was martyred by arrows shot by the Yukik Eskimos on the order of a native shaman who was threatened by the saint.

Fort Ross in California was first called "New Albion." It was part of St. Innocent's mission. He consecrated it in March 1812. It can be visited today.

St. Paul was a Jew and a Roman citizen. He was educated by the great Gamaliel. He was a fellow student of St. Barnabas and a relative of St. Stephen, the first Christian martyr. He was a Pharisee and was known as Saul before his conversion.

Apostles Peter and Paul, with others, set down the 85 Apostolic Canons of ecclesiastical regulations.

The Dormition of the Mother of God took place about 20 years after Jesus' Ascension.

St. Gregory the Theologian, who became the Patriarch of Constantinople, was baptized by his father, also named Gregory, who was bishop of Nazianzus.

St. Symeon the New Theologian wrote this about the prayer. "Sing a new song to the Lord." (Psalm 149) Offer thanks to God with a pure and contrite heart for one who does not sing to God with a contrite and humble heart cannot converse with God through this prayer even though he exerts himself. He says prayers and sings songs with his tongue all the while thinking of other things. This arouses the wrath of God.

Devote yourself without laziness to psalmody and prayer.

Learn to live a day at a time – that's tough enough.

Some scholars interpret the stole (epitrachelion) which is worn around the priest's neck to represent, in addition to the grace of God poured upon him, the many souls who hang or cling to him for their spiritual salvation; the souls for whom he is responsible to God. It is for this reason that the stole was originally made of wool in order to symbolize the sheep, the members of the flock of Christ for whom the priest is responsible.



EDITORS' NOTES

One of the big problems facing the church is indifference. It is often said that the opposite of love is not hatred; it is indifference. This is confirmed again and again in the teachings of Jesus. It is vividly portrayed in the story of the rich man and the beggar (Luke 16:19-31). This dramatic story portrays the rich man burning in hell because he is indifferent to the suffering and needs of the beggar, Lazarus. There is not the slightest inference in the story that the rich man hated Lazarus, or that he was abusive to him in anyway. It was the indifference of the rich man that brought him an eternity of suffering.

When the rich man makes a plea to Abraham to warn his brothers, still among the living, about the sin of indifference, Abraham declares that they would not heed the warning. The reality of indifference is tragic – and dramatic.

Indifference as the opposite of love can also be seen in the well-known story of the Good Samaritan (Luke 10:25-37). Those who passed by the wounded man did not hate him, they were indifferent to him.

How often is there indifference, especially in our relationship with church and religion? If there was concern about this indifference, which is displayed by a drastic downtrend in church membership and attendance, this seminal fault would be studied and results acted upon. Attention must be focused upon this apathy and indifference which prevails in spiritual life, involvement in parish life and in giving. The church is struggling for survival because of the general and widespread indifference within the ranks of those who say they love the Orthodox faith.

This editorial was motivated no doubt by the tour recently made to areas surrounding the Carpathian Mountains. We visited many churches and talked to many people. We will share some of our observations in months to come.

The Stroyens

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The things which are impossible with men are possible with God. (Luke 18:27)

ENTRY INTO TEMPLE

On November 21/December 4 we commemorate the Entry of the Mother of God into the Temple. In Path to a Meaningful Life bishop Mitrophan writes the following about this:

"One of the first events in the life of the Virgin Mary, which history passes on to us, is the Feast of the Entry of the Blessed Virgin into the Temple. When the Mother of God was a very young child she was brought to the temple to be consecrated to God. As she was presented on the first step, she suddenly broke away and scampered up the remaining steps herself. The High Priest was thus inspired to lead her by the hand to the Holy of Holies, a sacred place which only he was allowed to enter, and then just once a year.

The first step of our own spiritual ascent takes place in infancy when our parents arrange for the sacred mystery of Baptism. This spiritual ascent to the Holy of Holies can be continued, however, only through our actions. When we come to church and relive the Virgin Mary's first visit to the temple, we can feel the warmth in our hearts as the light of God shines upon us. Our souls receive sustenance and are strengthened as we hear the divine prayers. It is this reinvigoration of our souls which prepares us for our lives outside the church. We can almost hear the Virgin Mary saying to us, 'Enter the church and do not hurry to leave.' The Virgin Mary summons both children and parents alike, to come to the church where troubled souls are showered with love and mercy."

(This book of sermons may be ordered from Troitsa Books, 227 Main St., Suite 100, Huntington, NY 11743. Price is $14.75.)

BIBLE QUIZ

1. What kind of tree does Psalms compare to a wicked man?
2. What kind of wood does Jesus say will be separated from the wheat at the Last Judgement?
3. What kind of wood was the Ark of the Covenant made of?
4. What prophet was a "dresser of sycamore trees"?
5. What kind of trees did the exiled Jews hang their harps upon?

ANSWERS:
1. A green bay tree (Psalm 37:35)
2. Tares (Matt 13:25)
3. Acacia (Exodus 25:10)
4. Amos (7:14)
5. Willows (Psalm 137:2)



KITCHEN CORNER

One evening on our Carpathian (2000) tour we found just a bit of beets on our plate. They were delicious. They are easy to make, can be done ahead of time and would be an interesting and good addition to your Thanksgiving meal. This is a "home" recipe which means that you may omit the onions, use fresh beets instead of canned, and adjust the ingredients to suit yourself.

BEETS WITH SOUR CREAM SAUCE

1 onion, finely chopped
2 Tbls. butter
1 1/2 Tbls. flour
2 Tbls. beet juice
1 Tbls. sugar
1 Tbls. vinegar
1/2 cup sour cream
1 1-lb. can beets
salt and pepper to taste

Simmer onions in butter until very soft but not browned. Stir in the flour, then the sugar, beet juice, vinegar, and sour cream. Bring to simmer, then add beets which have been drained and shredded or coarsely chopped. Add salt and pepper, simmer until beets are hot. Check seasonings and add more sugar or vinegar to taste.

My dear sister tried this and asked: "What, no dill?"

* * * * * *

PRAYER: In the evening, as we did in the morning and in the afternoon, we praise Thee, we thank Thee, and we pray to Thee, Lord of all. Let our prayers come before Thee like incense. Do not turn our hearts to words or thoughts of wickedness, but deliver those who seek our souls. For all honor, glory and worship are due to Thee - Father, Son and Holy Spirit, now and forever. Amen



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In prosperity men ask too little of God. In adversity, too much.

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WINTER'S GRACE

"He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, 'Follow Me.' And he left all, rose up, and followed Him." Luke 5:27,28.

Levi didn't hesitate to follow Jesus. Apparently he didn't feel the need to think about his response to Jesus' call. He didn't look back, he didn't look ahead. He just went. He didn't think about his job or the people around him. He only saw and heard Jesus. The call was too insistent, too true, too all-encompassing and compelling. Levi had no alternative; he had to answer with his life.

Jesus' call came to each of us, again and again. For one reason or another, we did not respond or responded half-heartedly. Now with the same insistence, the call from Jesus urges us to respond. We are asked to follow the Lord without hesitation, without delay, without stopping to think about all the consequences or what someone will think. We don't have to worry about what the future will hold in this, the winter of our lives. We can be confident that the Lord will care for us and not leave us to face the future alone.

O Lord, help me to follow you enthusiastically, especially in this the 11th hour of my life.

FUNDS

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What consumers your thoughts today? The pressures and problems of the day or thoughts of praise to God? Are you willing to spend time with God, put Him first in your thoughts today, and leave the rest to Him?

Home Bible Reading Schedule

NOVEMBER 2000

1	Matt 10:1, 5-8	17	Luke 16:15-18, 17:1-4
2.	Luke 11:47-12:1	18	Luke 9:57-62
3	Luke 12:2-12	19	**Luke 12:16-21**
4	Luke 9:1-6	20	Luke 17:20-25
5	**Luke 8:41-56**	21	Luke 10:38-42, 11:27-28
6	Luke 12:13-15, 22-31	22	Luke 18:15-17, 26-30
7	Luke 12:42-48	23	Luke 18:31-34
8	Luke 10:16-21	24	Luke 21:12-19
9	Luke 13:1-9	25	Luke 10:19-21
10	Luke 13:31-35	26	**Luke 13:10-17**
11	Luke 9:37-43	27	Luke 19:37-44
12	**Luke 10:25-37**	28	Luke 19:45-48
13	John 10:9-16	29	Luke 20:1-8
14	Luke 14:25-35	30	John 1: 35-51
15	Luke 15:1-10		
16	Matt 9:9-13		

BIBLE STUDY

On Sunday the 12th for those on the Modified Calendar, the gospel reading will be from Luke 10:25-37. In verse 27, Jesus tells us how to inherit eternal life. "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind..." It brings to mind a story we once heard.

In the old days a beggar had begged rice and gone to the city gates to cook a meal. While he was making the fire, he heard a caravan coming. He quickly moved toward the travelers. "Alms, alms," he cried, and more loudly when he saw that it was the prince.

The prince said to the beggar, "What have you to give me for the alms I might give to you?" The beggar fingered his 25 or 30 grains of rice and offered three grains to the prince.

The prince took the three grains of rice and held them for a moment. Then he took the beggar's hand, carefully laid the three grains of rice in the moist palm, and folded the beggar's fingers over them. He left the beggar and entered the city.

As the beggar walked back, he opened his hand. To his amazement, there lay three brilliant diamonds. He gasped and then wept, "If only I had given all! If only I had given all!"

Often when God asks us, "What will you give?" we take the bit that we can spare, the part we can give easily. But God wants us to give generously, out of grateful hearts. The person who can share with others knows life's true riches.

NOVEMBER 8/21 - SYNAXIS OF THE HOLY ARCHANGELS

Hebrews 2:2-10 Luke 10:16-21

O Lord, Creator of all things visible and invisible, You commanded Your holy angels to guard us in all our ways. Send Your angel of peace to protect our souls and bodies. Through the prayers and intercessions of all the powers of heaven, grant that during this day we may more perfectly obey Your holy will in all things: we pray to You, hear us and have mercy.

You make Your angels spirits, and Your servants a flaming fire, quickly have mercy on those who have gathered here today on this feast. Deliver them from the wiles of the enemy and strengthen them in the performance of Your commandments: we pray to You, hear us and have mercy.

You are adorned and praised by thousands of archangels, tens of thousands of angels, cherubim and seraphim with six wings and many eyes who sing unceasingly the thrice holy hymn. Grant that we may grow in faith and spiritual understanding and be made worthy to inherit the heavenly kingdom where all the angels and saints abide: we pray to You, hear us and have mercy.

Ray Mastroberte